A PROPAGANDA OF PHILOSOPHY

HENRY MITCHELL MacCRACKEN

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A PROPAGANDA OF PHILOSOPHY

—

HISTORY OF THE AMERICAN INSTITUTE OF CHRISTIAN PHILOSOPHY

1881-1914

BY

HENRY MITCHELL MacCRACKEN

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NOTE ON THE FRONTISPIECE

New York University and the American Institute of Christian Philosophy entered into an agreement in 1894, twenty years ago, to coöperate in fulfilling the trust committed to the latter foundation. This interesting fact is symbolized by placing the seals of the two corporations as a frontispiece facing the title-page of this little book. For readers who have not taken up the classic languages, it may be explained that the motto of the University seal signifies, "To Endure and to Excel." The Greek names on the seal of the Institute, under the three female figures, beginning at the left, signify, Science; Theology; Philosophy; with a quotation from the New Testament, I John v, 8: "And These Three Agree in One."

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FOREWORD

At the annual meeting of the American Institute of Christian Philosophy in 1913, the three Trustees oldest in office requested of the President that he prepare a brief history of the Institute from its origin in 1881. The reasons for the request were the lack of any official statement covering its work, the impending necessity for bringing into the Corporation at an early date young men to whom its history might be wholly unknown, and the usefulness of an authoritative statement respecting the Institute for persons who may have become interested in its aims. The President seeks in this little book to meet the desires of his long-time associates. The official records of the Corporation have been brief and strictly limited to necessary business. Fortunately, each of the eleven volumes of the magazine entitled "Christian Thought" made brief references to

the Institute's current work. That these were not intended for history, but for immediate practical effect, makes them none the less trustworthy. By the aid of this periodical, of the official records, and, lastly, of the recollections of the present Trustees, several of whom took office soon after the origin of the Foundation, the present brief history is made possible.

HENRY MITCHELL MACCRACKEN.

"Octan," University Heights,
New York City.

PART I

WORK OF THE INSTITUTE OF PHILOSOPHY
UNDER THE PRESIDENCY OF
CHARLES F. DEEMS, 1881–93, AND OF
AMORY H. BRADFORD, 1893–95

I

ORGANIZATION OF THE INSTITUTE

THE story of the origin of the American Institute of Christian Philosophy was told at its tenth anniversary, in the year 1891, by its founder, Dr. Charles Force Deems, two years before his death, in an address before the Institute.

At a summer resort on Greenwood Lake, a series of ten lectures was given, July twelfth to twenty-second, 1881, under the presidency of Dr. Charles Force Deems, Pastor of the Church of the Strangers, New York. These lectures extended through ten days, with a lecture each day, followed by a discussion of its theme. The chief subject treated by the lecturers was the relation between science and religion. The following universities were represented by lecturers from among the eminent professors of their faculties: Yale, by President Noah Porter; Princeton, by the

astronomer Charles A. Young and by Stephen Alexander; Michigan, by Alexander Winchell; Wisconsin, by John Bascom; Boston, by Borden P. Bowne; and New York University, by Benjamin N. Martin and by an alumnus, the Rev. Dr. Lyman Abbott.

It was in the mind of Dr. Deems, in the event that this conference was judged by its members to be valuable, to suggest the organizing of a permanent society to do work of like kind in the future. On July twenty-first, the day before the lectures ended, a meeting was held to consider this question. Those present decided to establish such a society, under the name of "The American Institute of Christian Philosophy." Dr. Deems was made President and Dr. Amory H. Bradford of Montclair became Secretary.

At a later meeting five trustees were charged with the care of the finances of the Institute, and obtained a certificate of incorporation December first, 1881. These five were Charles F. Deems, Howard Crosby, and Cornelius Vanderbilt of New York City, Amory H. Bradford and W. O. McDowell of New Jersey, the last-

Charles Force Deems, D.D., 1820–1893

President and Trustee of the Institute, 1881–1893. Endowment Member, 1885–1893

named doing generous work as the first Treasurer of the corporation. Outside of finances, all other matters pertaining to the Institute were referred to an Executive Committee consisting of the President, the Secretary, the Treasurer, and five other gentlemen, namely, the Rev. Drs. Rylance, S. M. Hamilton, and S. H. Virgin, General Clinton B. Fiske, and T. E. T. Randolph, Esq., all selected from the City of New York, for the sake of securing punctual attendance.

The charter authorized the Society to traverse a very wide field of investigation and labor. In practice, its field was confined to the territory described in the following clauses of the charter:

"The investigation of the most important questions of science and philosophy, with especial reference to their relations to the revealed truths of the Holy Scriptures; the promotion and general diffusion of the knowledge of true science by the publication, in furtherance of the above objects, of papers read before the Society; and the delivery and publication of lectures on subjects connected therewith."

II

THE INSTITUTE'S METHODS OF WORK

MONTHLY meetings of the Institute were held, for nine or ten months of the year, in New York City, at the rooms of the Institute, No. 4 Winthrop Place, which were opened by the trustees of the Church of the Strangers without any charge upon the Society. These monthly meetings secured an average attendance of from two score to three score persons who were interested in hearing and discussing the papers presented. They were valued by the President of the Institute as a means of securing valuable papers for "Christian Thought." Dr. Deems was the inspiration of ten years of monthly meetings. He prepared the programs, secured the attendance of men of scholarship to read and to discuss the important topics, and filled the part of host with such geniality of spirit as to make the Institute meetings free from formality and dullness.

The summer schools were, however, the agency most depended upon by the Institute for impressing the country at large. The places of holding these lectures were decided by three considerations: convenience of access, popularity as a summer resort for people of culture, and, finally, hotel accommodation available. These conditions made the Institute more or less a peripatetic school. The first two summer schools were at Greenwood Lake, N. Y., some fifty miles from New York City; nine were held on the New Jersey coast, one each at Atlantic Highlands and Asbury Park and seven at Key East, now known as Avon-by-the-Sea; and four at up-state resorts in New York, three being at Richfield Springs and one at Round Lake. President Deems, in an address in 1889, reported that the lecturers had numbered 169 up to that date, and had included professors from Harvard, Yale, Columbia, Cornell, Princeton, Pennsylvania, Wisconsin, Virginia, North Carolina, Texas, Vanderbilt, and New York Universities, and from many colleges. The remaining years of the Institute's summer work brought the total

number of addresses and papers to nearly two hundred. The eleven volumes of "Christian Thought" contain for each year about twenty papers. A number of papers were included outside those read at the monthly meetings or the summer schools.

The financial support of the Society for many years came in chief part from membership fees, ranging from the fee of five dollars from Annual Members to the single fee of fifty dollars from Life Members and of one hundred dollars from Endowment Members. The most extended list of members enrolls about sixty Endowment Members and about seventy Life Members. Hardly one fifth of either class are now (1913) living. The Annual Members numbered for some years from four hundred to five hundred persons.

In the records of the year 1888 is a paragraph upon the budget which may be taken perhaps as an index of the work of each year. This belongs to the period when there was no endowment. The expenses are as follows:

OFFICE OUTLAY

Clerical Service	$429.81
Printing and Advertising	77.85
Postage, Express, etc.	77.43
Monthly Meetings, including Expenses of Lecturers	79.95
Expenses of Summer School, including Cost of Lecturers	404.40
"Christian Thought," a copy for each member	1,000.78
Total	$2,070.22

RESOURCES

Membership Fees	$1,645.89
Donations at Summer School, 1887	36.68
Other Donations	336.00
	$2,018.57
Balance due Treasurer	$51.65

The reports show that even when the treasury was overdrawn, bills were nevertheless promptly paid by advances from the Treasurer, Mr. William Harmon Brown. The officers of the Society received no salaries.

III

CLOSING OF THE WORK OF PRESIDENT DEEMS

When the first President of the Institute was drawing near the end of his life, he suggested to some of his fellow-workers in this Society that it was unlikely that the methods which he had used and prevailed on the Institute to employ for the accomplishment of its objects would be found the best methods for the years to come. He signified that his care for the methods by which the Institute might work was slight in comparison with his care for its central aim as set forth from the beginning. He suggested that in the place of the Summer Schools of the Institute, which had demanded each year so much labor on the purely business side, the coöperation of a university might be secured; that instead of publishing each year six numbers of a magazine containing perhaps a score of brief papers by as many writers, vol-

Cornelius Vanderbilt, 1843–1899

Trustee, 1881–1899. Treasurer of Endowment Fund, 1885–1899
Endowment and Life Member

umes might be published every two or three years, each the production of a writer eminent in some portion of the broad field in which the Institute was permitted by its charter to labor.

On Saturday, December seventeenth, 1892, while writing in his study at No. 4 Winthrop Place, Dr. Deems suddenly dropped his pen and was unable to write more. Ten days later he was partially paralyzed, but at no time lost consciousness or the possession of his mental faculties. He had completed seventy-two years on the fourth of that month. The completing of the tenth volume of "Christian Thought" was committed by him to the Corresponding Secretary of the Institute, the Rev. Dr. John B. Devins. From this paralytic shock Dr. Deems never recovered, although he was able to take part in conferences at his residence in reference to the summer work of 1893 and the plans for the eleventh year of the periodical "Christian Thought." On November tenth his illness became acute, and the end came on November eighteenth, 1893. He was within sixteen days of completing his seventy-third year.

THE WORK OF PRESIDENT DEEMS

Dr. Deems's immediate successor in the Presidency of the Institute of Christian Philosophy, the Rev. Dr. Amory H. Bradford of Montclair, New Jersey, presented the following estimate of the founder of the Institute in his salutatory article as Editor of "Christian Thought." It is found on the two hundred and forty-first page of the eleventh volume of "Christian Thought":

The first President of this Institute was in every way a most remarkable man. Circumstances made him a preacher rather than a philosopher, but he was always a preacher who recognized the need of a philosophic basis for theology and ethics; a man who well understood the value of a true apologetic literature; who fully appreciated our indebtedness to the past, and whose eyes were always open toward the future. . . . Dr. Deems has left no eminent contribution to literature or philosophy, but he has been the friend, the sympathizer, and the helper of those who had time for more quiet study than his busy life allowed. He has inspired many students with a passion for truth, and opened many doors which without him would have remained for a long time

closed. . . . The American Institute of Christian Philosophy has never attracted the attention of the multitude—such quiet work never attracts large attention—but it has accomplished results out of all proportion to what it has been. It has carried real "Christian thought" to thousands of eager thinkers who would otherwise have been without it; it has furnished a true apologetic literature to many both at home and abroad who were most in need of it. . . . Dr. Deems has done more than all the rest of the Institute combined to realize these results. His place no one can fill.

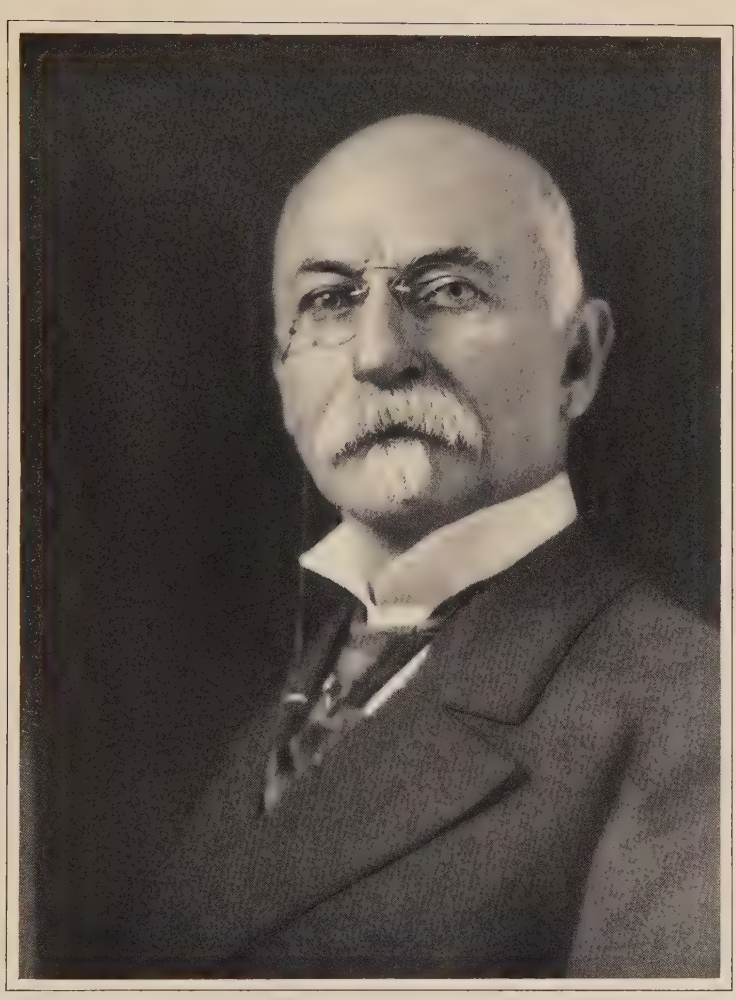
Another important tribute to Dr. Deems was presented at his funeral upon November twenty-first, 1893, by Dr. James Buckley, Editor of "The Christian Advocate"; and at a memorial service on December fourteenth tributes were paid him by Dr. Thomas Armitage of the Fifth Avenue Baptist Church, by Dr. Amory H. Bradford, Dr. J. M. Hodson, and by Ex-Mayor Abram S. Hewitt.

Notwithstanding the partial disability of Dr. Deems for nearly a year before his decease, the work of the Institute went on according to his plans. The summer school of 1893 was

held upon Staten Island, and received a special message from its President. Each session was given its own special chairman. The summer school of 1894 was held at Chautauqua, New York, and presided over by the new President of the Institute, Dr. Amory H. Bradford. This was the closing summer school of the Institute.

The publication of "Christian Thought" had been suspended in 1894, after the completion of the eleventh volume. The following year a supplemental but independent book was made up of the addresses given at the official Summer School of the Institute at Chautauqua in 1894, together with added papers. These were edited by President Bradford in a book of over three hundred pages, published in 1895 under the title of "Christ and the Church." This book was given the following dedication:

TO THE MEMORY OF
CHARLES F. DEEMS, D.D., LL.D.
PASTOR OF THE CHURCH OF THE STRANGERS, NEW YORK
FIRST PRESIDENT OF
THE AMERICAN INSTITUTE OF CHRISTIAN PHILOSOPHY
A MAN WHO ILLUSTRATED IN HIS OWN PERSON AND MINISTRY
THE UNITY OF
THE CHURCH OF CHRIST
THIS VOLUME IS LOVINGLY DEDICATED



Robert L. Crawford

Life Member, 1885–. Trustee, 1888–. Treasurer, 1900–1914

IV

RESHAPING OF THE INSTITUTE'S PLAN OF WORK

Upon November thirteenth, 1894, which was five days before the second anniversary of the close of Dr. Deems's service, Dr. Amory H. Bradford, who had been elected the second President of the Institute, presided at a meeting of the officers and life members at No. 4 Winthrop Place. The minutes record as present, besides the President, the Secretary, Charles M. Davis, and the Corresponding Secretary, the Rev. John B. Devins; also, Franklin Burdge, Edward M. Deems, John B. Drury, Daniel S. Martin, Henry M. MacCracken, Benjamin B. Tyler, Cornelius Vanderbilt, and Marion J. Verdery. The minutes proceed as follows:

President Bradford stated that he felt that the time had come when he must resign his

position as the President of the Institute. After Dr. Deems's death he accepted the office temporarily, but his engagements were so pressing that he must now ask to be relieved and a successor appointed. On motion of Mr. Drury, seconded by Mr. Deems, the resignation of Dr. Bradford was accepted. On motion of Dr. Devins, seconded by Mr. Drury, it was resolved that the Secretary be instructed to cast a ballot for Dr. Henry M. MacCracken, Chancellor of New York University, as President of the Institute. The ballot having been cast, Chancellor Henry M. MacCracken was declared President of the American Institute of Christian Philosophy.

On motion of Mr. Verdery, seconded by Mr. Tyler, it was resolved that Dr. MacCracken, Dr. Bradford, and Mr. Verdery be appointed a committee to confer with the authorities of New York University in regard to an organic connection of the Institute with the University.

Two months later, a called meeting of the Institute was held January seventeenth, 1895, in the same place, the President, Chancellor

MacCracken, in the chair. Others present were Cornelius Vanderbilt, Amory H. Bradford, Franklin Burdge, Robert L. Crawford, Henry A. Dows, David Waters, Lemuel W. Serrell, Charles M. Kinch, Joseph A. Hallock, Charles M. Davis, and John B. Devins. The President reported for the committee of conference with New York University that it had conferred with that corporation and had drafted a form of contract between the two corporations, which he read, as follows:

"The following agreement between the American Institute of Christian Philosophy and the University of the City of New York,[1] witnesseth:

"The Institute agrees to pay to the University for twenty years, and until further agreed between the parties, the income of its present endowment fund of $15,000 and such additional sums as it may hereafter name, for the following object, namely, the support of The Deems Lectureship of Philosophy.

"The University agrees to support said Lec-

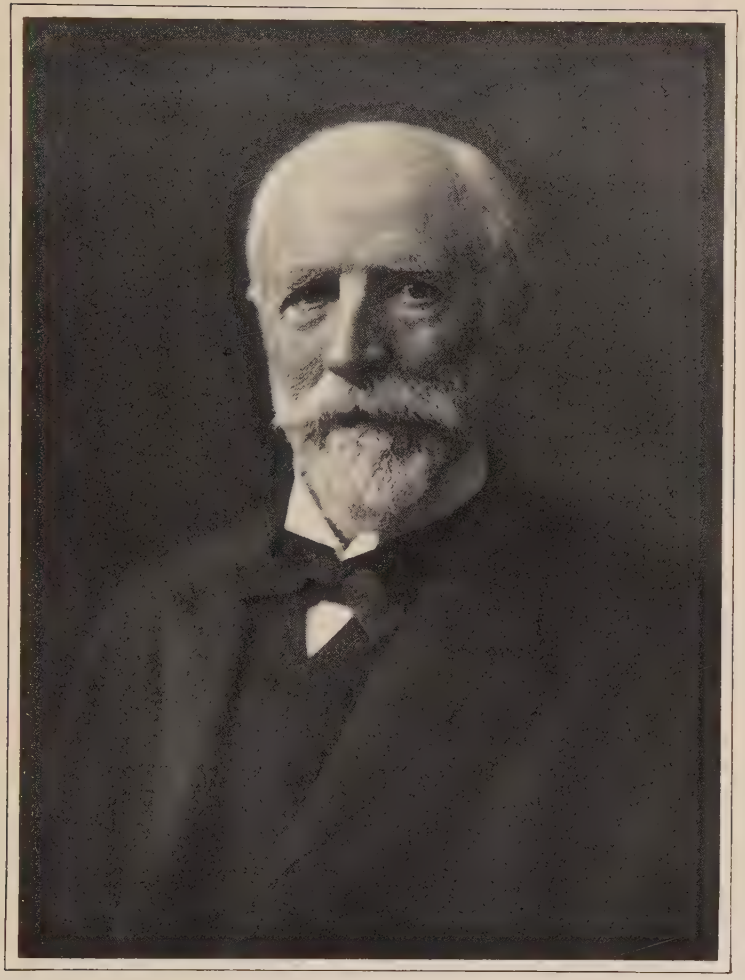
[1] This name was changed by law March nineteenth, 1896, to "New York University."

tureship by choosing and securing for each year, or each alternate year, a lecturer eminent in science or philosophy, who shall treat, in not less than six lectures, a subject fairly includible among those named in the Charter of the Institute as questions for whose investigation the Institute exists.

"The lecturer shall be chosen by the University's Committee upon the Deems Lectureship, which shall consist of the Chancellor and two members of the Faculty of Arts and Science and two members of the University Council, to be named as the Council may direct. The subject for each course of lectures shall be agreed upon between this Committee and the lecturer.

"The University shall provide a room for the lectures and make public announcement of the time and place of each lecture. The University shall publish each series of lectures, provided it can do so without further expense than can be met by the accumulation of income over and above the expense of maintaining the annual or biennial series of lectures."

After a discussion in which most of the mem-



Henry Mitchell MacCracken, D.D.

Member, 1885–. President and Trustee, 1900–

bers present took part, upon motion of Secretary Devins, supported by Dr. Bradford, it was unanimously resolved that this report be referred to the Trustees of the Institute, with power to accept it as a basis of union with the University if the way be found clear. The President then presented the following recommendations respecting the by-laws, which, on motion of Mr. Serrell, seconded by Mr. Cornelius Vanderbilt, were unanimously adopted, and are as follows:

"The By-Laws are to be amended to read as follows:

"*Article First.* This Society shall be known as the American Institute of Christian Philosophy. The Act of Incorporation, together with the prospectus setting forth its objects, etc., adopted July first, 1881, shall be its Constitution.[1]

"*Article Second, Section First.* The officers shall be a President, a Vice-President, and

[1] For Act of Incorporation see page 27. No copy of the prospectus of July 1, 1881, so far as ascertained by the writer of this book, is in existence. The charter of December 1, 1881, doubtless contains all that was important in the prospectus regarding the aims of the Institute.

nine Trustees, who shall be elected at the January meeting of the Society each year to hold office until the succeeding January or until their successors are appointed. Any vacancy occurring in any office shall be filled by the Executive Committee until the next meeting of the Institute.

"*Section Second.* There shall also be an Executive Committee, consisting of the President and of four members to be named by him. This Committee shall have a Secretary and Treasurer, who shall be also the Secretary and Treasurer of the Institute.

"*Section Third.* The duties of the officers shall be such as ordinarily pertain to those holding like positions in similar bodies, but the Executive Committee shall be empowered to do, so far as the Constitution permits, all acts that may be done by the Institute itself.

"*Article Third.* Any of these By-Laws may be rescinded or amended by a vote of two-thirds of the members of the Institute, assembled under notice to act upon proposed changes."

Dr. Bradford was elected Vice-President.

V

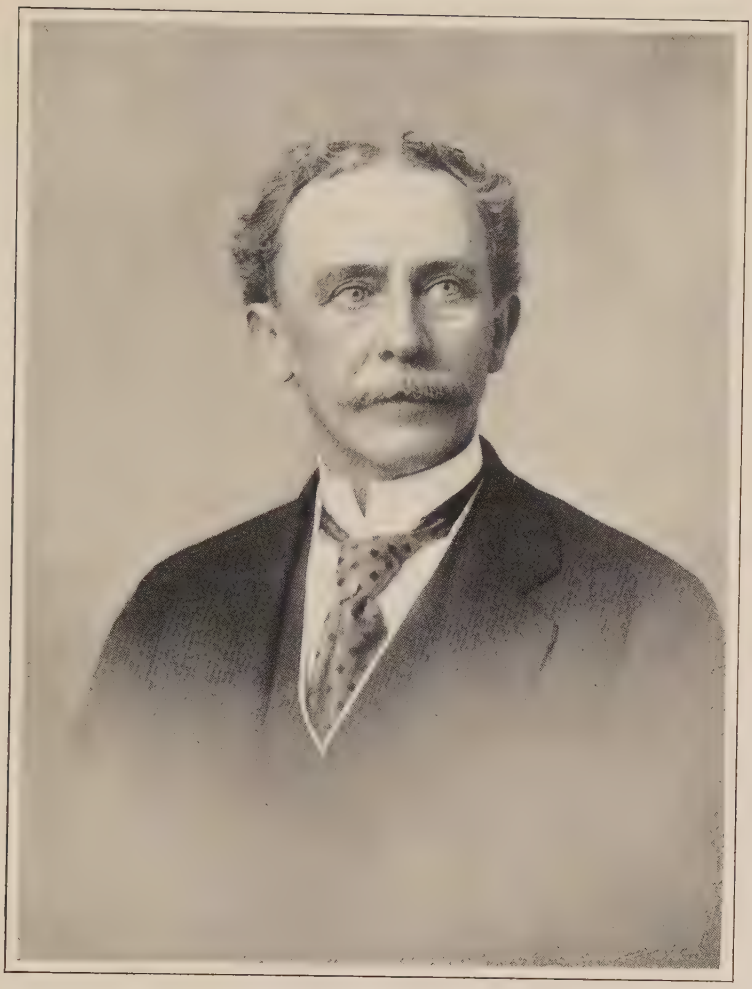
NEW OFFICERS OF THE INSTITUTE

No further meeting of the Institute and of its Board of Trustees was held, according to the minutes extant, until January the fourth, 1900. Time had been given by unanimous consent for the endowment fund to accumulate for the support of the Deems Lectureship. On that date the Executive Committee, which had been given the power of the entire Institute, met at the residence of Mr. James Talcott, No. 7 West Fifty-seventh Street, at 8:30 P.M. Present: President MacCracken and the following members, appointed by him in accordance with the By-Laws of the Institute to constitute the Executive Committee, namely: James Talcott, Robert L. Crawford, and Marion J. Verdery, the President being made a member by the By-Laws. A letter was received from Mr. William Harmon Brown, also appointed a member of the Committee, stating that he was

detained by illness. On motion, Marion J. Verdery was elected Secretary of the Committee, and, therefore, under the By-Laws, Secretary of the Institute. Mr. Brown tendering in his letter his resignation as Treasurer of the Institute, Mr. Robert L. Crawford was elected Treasurer of both the Executive Committee and the Institute in his stead, and was authorized and requested to audit the accounts of the former Treasurer.

The Committee, in the name of the Institute, adopted the following minute in reference to the death of Mr. Cornelius Vanderbilt:

The American Institute of Christian Philosophy mourns deeply the death (September 12, 1899) of Mr. Cornelius Vanderbilt, whose name stands first upon its roll as both patron and life member. He served the Institute also as member and Treasurer of its Board of Trustees, caring faithfully and wisely for its endowment fund, which was in large part his own gift. We commemorate the breadth of view which placed him in sympathy with Dr. Deems, the founder of the Institute, and with all those who have sought to perpetuate its



Marion J. Verdery

Member, 1886–. Trustee, 1890–. Secretary, 1890–1913

work. He was actuated in all his labors with us by a principle of devotion to the great aim of this Institute, to wit:

The preserving and extending of the knowledge of God, as revealed in the Holy Scriptures, through investigations in the fields of science and philosophy.

On the same date the following Trustees, being a majority of the Board and a quorum, were present: James Talcott, Robert L. Crawford, and Marion J. Verdery. Chancellor MacCracken, President of the Institute, was elected to fill the vacancy in the Board occasioned by the death of Mr. William P. St. John. On motion of Mr. Talcott, he was elected also to be President of the Board of Trustees. Marion J. Verdery was elected Secretary of the Board.

The following was read and placed on record:

The executors of the late Cornelius Vanderbilt have rendered a statement of the amount of principal and income of the Charles F. Deems Lectureship Endowment, and of other funds of the Institute which the said

Cornelius Vanderbilt had during his lifetime held as Trustee and Treasurer of the Endowment Fund of the Institute, and which funds are at present in the possession of his executors, who are ready and willing at any time to turn over the amount of principal and income stated in the account.

On motion of Mr. Talcott, Mr. Robert L. Crawford was elected Treasurer of the Board of Trustees to succeed the late Cornelius Vanderbilt, and was authorized to receive from the President, and to receipt to him for the same, such securities and cash belonging to the Institute as should be turned over to the President by the executors of the late Mr. Vanderbilt.

VI

NEW TRUSTEES ADDED

On the eleventh of April, 1913, the following action was presented by the President of the Corporation to a meeting of the Executive Committee at the residence of Mr. James Talcott, No. 7 West Fifty-seventh Street, and was adopted:

Whereas, the charter of the Institute limits the number of Trustees to five, while its constitution fixes the number of Trustees at nine; therefore,

Resolved, that this Executive Committee, having under our By-Laws all the powers of the Institute, authorizes the President to take the legal steps to secure the amendment of the charter needed for the addition of four members to the Board of Trustees.

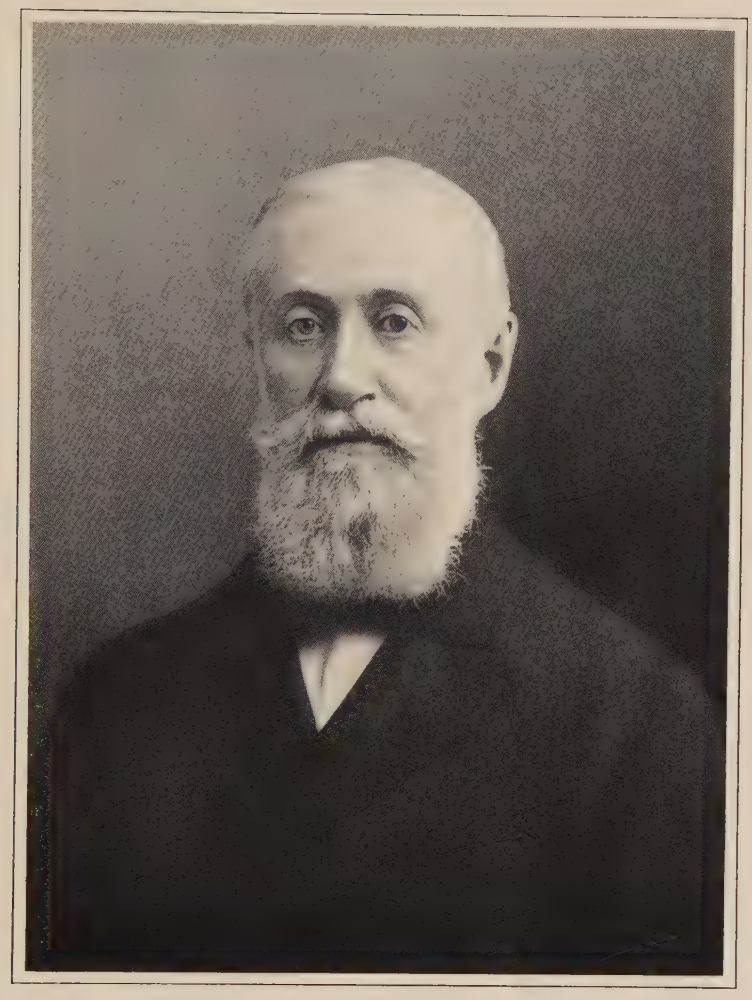
NEW TRUSTEES ADDED

The following persons were duly elected, each to hold the office of Trustee as soon as the charter shall have been amended:

Dr. John H. MacCracken,
Mr. Harden L. Crawford,
Mr. Alexander S. Lyman,
Rev. Charles P. Deems,
Rev. Robert Mackenzie, D.D.

The first-named was appointed also to fill the vacancy upon the Executive Committee. The resignation of the office of Secretary by Mr. Marion J. Verdery, to take effect after this meeting, was accepted. Mr. James Talcott moved that the thanks of the Society to Mr. Verdery be recorded for his faithful service. The Rev. Charles P. Deems, grandson of Dr. Charles Force Deems, founder and first President of the Institute, was elected Secretary of the same.

The amendment of the charter authorized was duly secured and recorded the seventh of May in the office of the Secretary of State in Albany, and on May twelfth in the office of the Clerk of the County of New York. The charter as amended is as follows:



James Talcott

Member, 1889–. Trustee, 1890–

NEW TRUSTEES ADDED

CHARTER OF THE INSTITUTE

STATE OF NEW YORK,
CITY AND COUNTY OF NEW YORK, } *ss.:*

WE, the undersigned, Charles F. Deems of New York City; Amory H. Bradford of Montclair, in the State of New Jersey; William O. McDowell of Newark, New Jersey; Howard Crosby of New York City, and Cornelius Vanderbilt of the same place, being of full age and citizens of the United States, and a majority of us, viz., Charles F. Deems, Howard Crosby and Cornelius Vanderbilt, being citizens of the State of New York, by these presents, pursuant to and in conformity with the provisions of the Act of the Legislature of the State of New York entitled "an Act for the incorporation of benevolent, charitable, scientific and missionary societies," passed April 12, 1848, and the several Acts of the said Legislature amendatory thereof, do hereby associate ourselves together and form a body politic and corporate and do hereby certify:

1. The name or title by which such Society shall be known in law is "The American Institute of Christian Philosophy."

2. The particular business and object of such Society is scientific, viz.: the association of men of science, authors and others for the investigation of the most important questions of science and philosophy, with especial reference to their relations to the revealed truths of the Holy Scriptures; the examination, study and discussion of the conclusions reached in the various branches of science, with a view to tracing their relations to primary causes and fundamental principles of philosophy, recognizing the existence of one Eternal God, the Creator of all things; the promotion and general diffusion of the knowledge of true science by the publication of papers read before the Society in furtherance of the above objects; the delivery and publication of lectures on subjects connected therewith; and the making and publication of English translations of important foreign works of real scientific and philosophic value, and specially such as bear on the relations of science to the Holy Scriptures.

3. The number of Trustees to manage such Society shall be five.

(An amendment of this article substituted for the number five the number nine, and is duly recorded in the Secretary of

State's office, May 7, 1913, and in the New York County Clerk's office, May 12, 1913.)

4. The names of the Trustees of such Society for the first year of its existence are Charles F. Deems, Amory H. Bradford, William O. McDowell, Howard Crosby and Cornelius Vanderbilt.

5. The business of the Society is to be conducted in the Counties of New York and Orange in the State of New York.

Duly recorded December 1, 1881.

At the annual meeting of the Institute in January, 1914, the acceptances of the new Trustees of the Institute were received. The present roll of the officers and the Trustees is given below. Upon the recommendation of the Executive Committee, the Trustees resolved to add to the endowment principal the sum of five thousand dollars of accrued income. This accruing of income was made possible by the fact that since the University in 1894 undertook to maintain the "Charles F. Deems Lectureship," a period of nearly twenty years has passed with the announcement of only seven courses of lectures, instead of a possible succession of ten courses. The omission of three courses has led to the increase by one third of the permanent endowment, making the same twenty thousand dollars ($20,000).

NEW TRUSTEES ADDED

TRUSTEES
OF THE AMERICAN INSTITUTE OF CHRISTIAN PHILOSOPHY

ELECTED

1888 Robert L. Crawford, *Treasurer*
Member of Executive Committee
51 West Fifty-seventh Street, New York City

1890 James Talcott
Member of Executive Committee
7 West Fifty-seventh Street, New York City

1900 Henry Mitchell MacCracken, *President*
Member of Executive Committee
University Heights, New York City

1900 Marion J. Verdery
Member of Executive Committee
216 Parsons Avenue, Flushing, L. I.

1913 Harden L. Crawford
51 West Fifty-seventh Street, New York City

1913 Charles P. Deems, *Secretary*
Seamen's Church Institute, 25 South Street, New York City

1913 Alexander S. Lyman
129 Townsend Avenue, Clifton, S. I.

1913 John Henry MacCracken, *Vice-President*
Member of Executive Committee
15 East Eighty-third Street, New York City

1913 Robert Mackenzie
601 West One Hundred and Tenth Street, New York City

VII

LECTURERS OF FIRST PERIOD

This first part of the book would not be complete if it did not give to the reader at least some hint of the subjects treated in the first twenty years of the life of the Institute, and also the names of some of the writers whose views reached the public in part through the efforts of this Society. The following roll is therefore offered of writers of papers which appeared in the eleven annual volumes of "Christian Thought." Only names are included of those writers for the Institute who happen to be recorded in the Century Cyclopedia of Names or in the Schaff-Herzog Cyclopedia. The reader is referred to these cyclopedias for the titles and official position of each writer. The initial "C." refers to the former work; the initial "S.," to the latter.

Austin Abbott (C.)—"The Use of Retaliation in the Mosaic Law."

LECTURERS OF FIRST PERIOD

LYMAN ABBOTT (C., S.)—"The Foundation of Christian Belief" and other papers.

JOHN BASCOM (C., S.)—"Freedom of Will Empirically Considered" and other papers.

LLEWELLYN D. BEVAN (S.)—"The Ego in Consciousness."

BORDEN P. BOWNE (C., S.)—"Logic and Life."

AMORY H. BRADFORD (C., S.)—"Heredity, Environment, and Religion" and other papers.

JAMES M. BUCKLEY (C., S.)—"Discoveries of Scholarship in Bible Study."

HENRY A. BUTTZ (S.)—"The Apologetic Value of Paul's Belief."

ROBERT L. DABNEY (S.)—"Monism."

SIR JOHN W. DAWSON (C., S.)—"The Origination of Matter."

CHARLES FORCE DEEMS (C., S.)—"Heredity and Christian Doctrine" and other papers.

FRANK F. ELLINWOOD (S.)—"The Study of Comparative Religion."

SAMUEL FALLOWS (S.)—"Christian Pantheism."

WASHINGTON GLADDEN (C., S.)—"The Relations of Art and Morality."

THOMAS HILL (C.)—"The Absolute a Person" and other papers.

SIR WILLIAM W. HUNTER (C.)—"The Religions of India."

WILLIAM DEWITT HYDE (S.)—"Ethics and Religion."

JAMES H. HYSLOP (C.)—"Evolution and Christianity."

HARRY JOHNSON (S.)—"Philosophic Topics and the Pulpit."

GEORGE WILLIAM KNOX (S.)—"Philosophy in Japan, Past and Present."

SAMUEL P. LANGLEY (C.)—"The Origination of Matter."

JAMES MCCOSH (C., S.)—"Evils Arising from the Church Being Controlled by the State."

HENRY MITCHELL MACCRACKEN (C., S.)—"Kant's Ethics, 1785, and Lotze's Ethics, 1885: A Centennial Comparison" and other papers.

ALEXANDER MACKAY-SMITH (C., S.)—"Agnosticism."

SIR M. MONIER-WILLIAMS (C.)—"Contrast between the Essential Doctrines of Buddhism and of Christianity."

T. T. MUNGER (S.)—"Music as a Revelation of God and of the Future."

HOWARD OSGOOD (S.)—"The Bible and Higher Criticism."

FRANCIS L. PATTON (C., S.)—"Recent Criticisms of Theistic Belief."

HENRY CODMAN POTTER (C., S.)—"The Laborer not a Commodity."

LECTURERS OF FIRST PERIOD

NOAH PORTER (C., S.)—"What We Mean by Christian Philosophy."

JAMES F. RIGGS (S.)—"The Bible and Mohammedans."

GEORGE B. STEVENS (S.)—"Reason as a Basis of Christian Belief" and other papers.

SIR G. G. STOKES (C.)—"Bearings of the Study of Natural Science on our Religious Ideas."

BENJAMIN B. WARFIELD (S.)—"The Bible Doctrine and Inspiration."

PART II

WORK OF THE INSTITUTE OF PHILOSOPHY, IN COÖPERATION WITH NEW YORK UNIVERSITY, 1900–1914, THROUGH THE

DEEMS LECTURESHIP

FOUNDATION

FOREWORD

SINCE the year 1899, the history of the Institute of Christian Philosophy is simply the history of the delivery of seven courses of lectures under the auspices of New York University, upon the Foundation announced in its catalogue each year under the title of "The Charles F. Deems Lectureship of Philosophy," supported by the American Institute of Christian Philosophy. Each lecturer has been chosen, according to the terms of the contract between the Trustees of the Institute and the Trustees of New York University, by a committee of five officials of the University, namely, the Chancellor, two officers of the Faculty of Arts and Science, and two members of the University Corporation. The lecturers have been chosen alternately from the other side of the Atlantic, whence four lecturers have been secured, and from citizens of America; but of the three Americans, two have been called from

the other side of the Pacific, one of them an eminent missionary in Korea, the other a teacher of theology in a mission college in Tokyo, Japan.

It seems fitting that this second part should give a brief statement respecting each of the seven lecturers in the chronological order of their service, together with a brief outline or description of each course of lectures. The names and addresses of the publishing houses issuing the respective volumes called forth by this Foundation will be found at the close of the volume.

James Iverach, D.D., 1839–

First Lecturer upon Deems Foundation

Principal of United Free Church College, Aberdeen, Scotland

I

JAMES IVERACH

THE REVEREND DOCTOR JAMES IVERACH, the first lecturer on the Deems Foundation, is now (1914) the Principal of the United Free Church College, Aberdeen, Scotland, the seat of the University of Aberdeen. He was born in Caithness, Scotland, in the year 1839, studied at the University of Edinburgh and under the New College Faculty of Theology in the same city, was for five years a pastor at West Calder, and later at Ferryhill. He became Professor of Apologetics in the United Free Church College in 1887, at forty-eight years of age, and has remained in the same Faculty since that time, becoming Principal in the year 1905. His principal books published earlier than his volume of lectures upon the Deems Foundation were: "Is God Knowable?", "Evolution and Christianity," and "The Truth of Christianity." Since his vol-

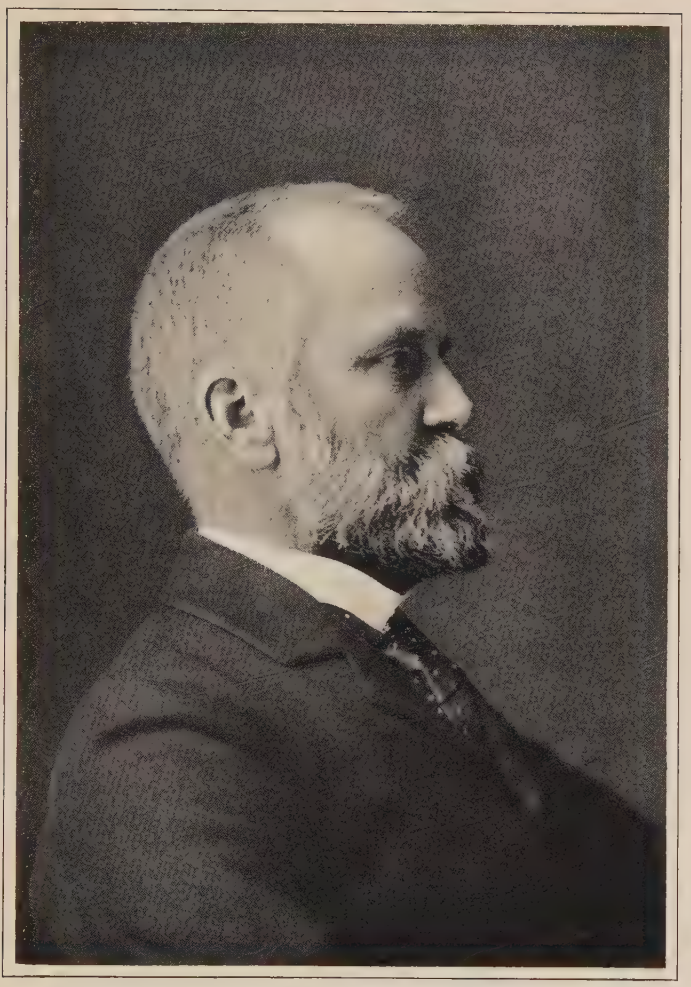
ume of Deems Lectures he has published "Descartes, Spinoza, and the New Philosophy." Dr. Iverach was accompanied by his daughter, Miss Iverach, on his visit to America in the year 1899. A most happy impression was made upon the Faculty of the New York University School of Graduate Instruction by this inaugural course of lectures. They were published by the University through the Macmillan Company, New York, and Macmillan & Company, London, in November, 1899, and were reprinted in January, 1901. They form a volume of three hundred and forty pages. He entitles his first lecture "The Scientific View of the World." In the second paragraph of this lecture he states his theme as follows:

The great question of Theism to-day is not contained in a discussion of the various proofs elaborated by the diligence of former thinkers, nor in the criticism of these which is so commonplace ever since the epoch-making work of Kant. The proofs and the criticism can be found in many volumes, and on both not much that is new and profitable can now be said.

The problem to-day is to reach or find a conception of God adequate to the wider knowledge placed within the grasp of man within the present age. If we obtain such a conception, how shall we define the relation of God to the world and to man? Negatively, we may say that a solution which in any way makes the world to be the other of God, or which makes the world to be the evolution of the Divine Life, or makes God and the world to be aspects of one reality, will not suffice, for any solution that will satisfy the speculative and the practical interests of man and meet his moral and religious needs must recognize the freedom, the worth, and the independence of God. Any solution that falls short of that or confuses it must be rejected, and even if we can find no solution, we must hold fast to the belief that a solution is possible. Any solution that makes it impossible for man to draw near to God, or for God to draw near to man, refuses to recognize patent facts of experience and must be rejected as inadequate.

The subject of my lectures is Theism in the light of present science and philosophy. I

shall endeavor to look at the world with the eyes of science, as science sets forth for us the story of the world in the ages of the past and unfolds for us the magnificence of the world as it now is. I desire to learn from the masters of science what kind of world I live in, what has been its past history, and what is its probable outlook. Having learned from science all that I can grasp, I may have to ask questions which science cannot answer—ultimate questions which science leaves to philosophy and theology; and we shall ask what is the present attitude of philosophy toward these questions which science has left unsettled. . . . Science, so far as it goes, is the record of man's understanding of the world in which he lives and his mastery over it. I say, so far as it goes; for great as have been its achievements and vast as have been its conquests, it only stands on the threshold of the world it has to conquer.



Borden P. Bowne, D.D., 1847–1910

Second Lecturer upon Deems Foundation

Professor of Philosophy and Dean of the Graduate School, Boston University

II

BORDEN P. BOWNE

THE second lecturer, Borden P. Bowne, was born in Leonardville, New Jersey, on January fourteenth, 1847, and graduated from New York University in 1871 with the highest honors of his class. He studied for three years, from 1873 to 1876, abroad, principally in the Universities of Halle and Göttingen. From 1876 until his decease in 1910 he was Professor of Philosophy in Boston University. He became the dean of its Graduate School. His first important work, "The Philosophy of Herbert Spencer," was published in 1874. Near half a score of volumes followed, in the fields of metaphysics, ethics, theology, and philosophy: "Kant and Spencer," "Metaphysics," "Personalism," "The Immanence of God," "The Essence of Religion," "The Christian Revelation," and "The Theory of Thought and Knowledge."

His lectures on the Deems Foundation appeared under the title of "Theism," in a volume of over three hundred pages, printed by the American Book Company of New York City. In his preface to this volume he says:

I have sought to show the practical and vital basis of belief, and have pointed out that logic has only a regulative function with respect to the great beliefs by which men and nations live. . . . The conclusion is that Theism is the fundamental postulate of our total life. It cannot, indeed, be demonstrated without assumption, but it cannot be denied without wrecking all our interests. . . . The choice for both science and philosophy is either a theistic foundation or none. Both the abstractions of mechanical theory and the impersonal categories of philosophical dogmatism are found to cancel themselves when taken apart from living and self-conscious intelligence, in which alone they have either existence or meaning.

In his first lecture he reaches, in the closing sentences, the following conclusions:

It is as legitimate to speak of an eternal intelligence as to speak of an eternal energy. So

far, then, have we come as to have good grounds for saying that the power at work in the world is an intelligent power.

What can we fairly say more about that power?

In the conclusion of his second lecture, which treats the inorganic world as a preparation for life, he says, near the close:

So we come to the conclusion that this is a universe in which there is not only power, intelligence, life,—but we are able to recognize that there is feeling in the universe.

The third lecture is upon Life. In it he reaches the following thoughts:

There is power at work greater than we can measure; there is wisdom of the highest kind at work. That power is not a stranger to life. It is not an unknowable power, for it is a manifested power; and a power, so far as it is manifested, is known or may be known. We may have to speak of it as unlimited, but negative adjectives do not alter the positive character of the power. It is one of the most curious freaks of metaphysics that a power manifested in the whole universe should be described as unknowable.

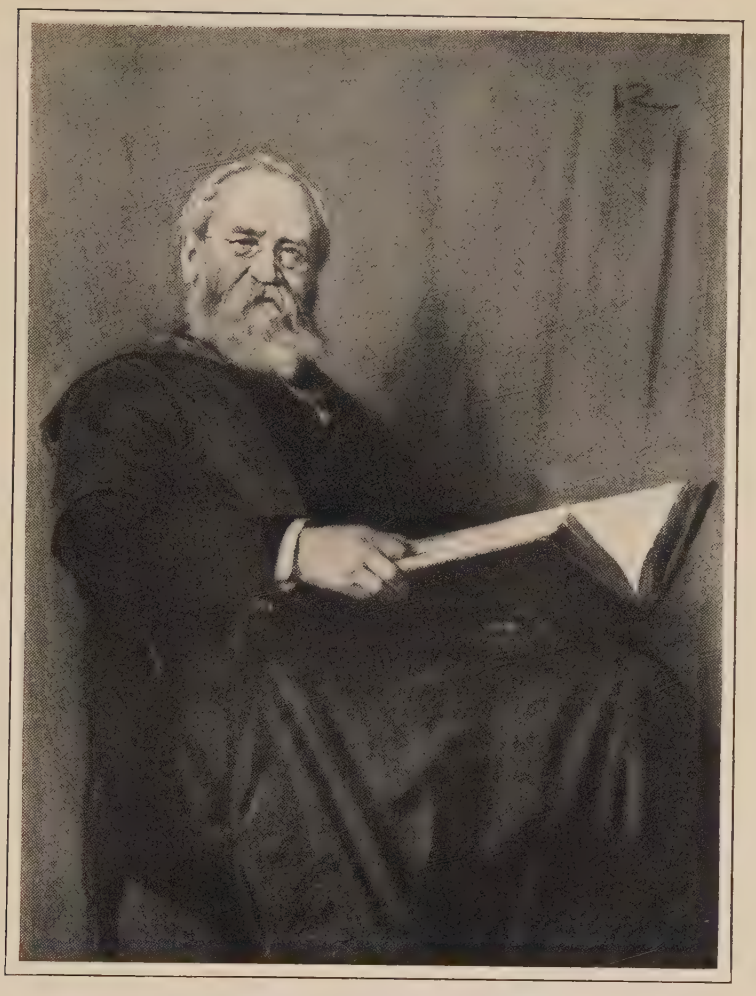
In his fourth lecture, treating of Rational Life and its Implications, he says:

What I am concerned with here is not how man came to be, nor how physically he was evolved from lower forms of life, nor how his intelligence is related to lower intelligences,—but what can we discern man to be physically, mentally, morally, and religiously now that he is here?

Further, as to the making of man:

We have come in man to a new kind of unit, which in many ways has transcended those we met before; not merely an organic unit, nor a mechanical unit held together by pressure, but a unit of independent, self-guided, rational beings held together by an inward motive and bound by bonds which are moral and spiritual.

The death of Dean Bowne, April first, 1910, removed him when, not yet sixty-three years old, he seemed at the prime of his mental vigor.



Andrew M. Fairbairn, D.D., 1838–1912

Third Lecturer upon Deems Foundation

Principal of Mansfield College, Oxford, England

III

ANDREW MARTIN FAIRBAIRN

The third lecturer, Andrew Martin Fairbairn, at the time of his visit to New York University in January, 1906, was in his sixty-eighth year, having been born near Edinburgh, Scotland, November fourth, 1838. He devoted himself early to theology and metaphysics. He studied at the Universities of Edinburgh and Berlin, was a pastor in West Lothian for twelve years, and in Aberdeen for five years. At thirty-nine years of age he became Principal of Airedale College in the north of England. Nine years later he became the first Principal of the extra-University Mansfield College at Oxford, in which position he had served for twenty years at the time when he came as a Deems Lecturer. Upon his return to England, before he had prepared his lectures for the press, he was overtaken by illness. He died upon February ninth, 1912.

His successor in the Principalship of Mansfield College, Oxford, Rev. William B. Selbie, writes to the editor of this book as follows:

With regard to the question you ask as to his lectures, certainly nothing he delivered in 1906 is likely to be published. There is, however, a good deal on the subject [discussed by him in 1906] in his "Philosophy of the Christian Religion," published in 1902 by the Macmillan Company, New York and London.

This house had contracted to publish also Principal Fairbairn's lectures on the Deems Foundation.

The title given by him to the six lectures delivered by him in New York University was "The Religion of Jesus Christ." Of the preceding volume, named above, containing nearly six hundred pages, about two hundred pages are devoted to the Christian religion. Of these about one-half are given to a discussion of the historical person, Jesus, as he appears in the first three Gospels, with the demonstration of his ethical transcendence and his interpretation of his own personality. It is only in the last one hundred and twenty pages that Prin-

cipal Fairbairn enters on the field which he expanded more fully in his lectures of 1906. Hardly fifty pages are occupied with the interpretation of Christ's person given by Paul, by John, and by the other writers of the epistles. It was here, according to the recollection of the writer, that the six lectures given in the University Building at Washington Square were marvelously rich and eloquent. It were a subject of deeper regret that the expected volume of Dr. Fairbairn never saw the light, were it not that the same field has been chosen by younger men and treated with a wealth of learning and of labor such as may be found in the Fifth Series of Deems Foundation Lectures, namely, those delivered in 1910 by Sir William M. Ramsay. These lectures, under the title of "The Teaching of Paul in Terms of the Present Day," are referred to further on in this volume.

To the editor of this book, who, however, took no notes of this third course of lectures, it seemed the aim of Dr. Fairbairn to bring out a volume which should advance along the way outlined in the closing paragraph of the pref-

ace to his "Philosophy of the Christian Religion." It seems proper to insert here this paragraph:

This book, then, is neither a philosophy nor a history of religion, but it is an endeavour to look at what is at once the central fact and idea of the Christian faith by a mind whose chief labour in life has been to make an attempt at such a philosophy through such a history. The Son of God holds in His pierced hands the keys of all the religions, explains all the factors of their being and all the persons through whom they have been realized. And this means that the author would not, if he could, take the religion he loves out of the cycle of the historical religions. On the contrary, he holds that Christianity must stand there if it is to be really known and truly honoured. The time is coming, and we shall hope that the man is coming with it, which shall give us a new Analogy, speaking a more generous and hopeful language, breathing a nobler spirit, aspiring to a larger day than Bishop Butler's. It will seek to discover in man's religions the story of his quest after God, but no less of God's quest

after him; and it will listen in all of them for the voice of the Eternal, who has written His law upon the heart in characters that can never be eradicated. And it will argue that a system whose crown and centre is the Divine Mind, is one which does justice to everything positive in humanity by penetrating it everywhere with Deity. The Incarnation, as here read, is the very truth which turns nature and man, history and religion, into the luminous dwelling-place of God.

IV

HORACE G. UNDERWOOD

HORACE G. UNDERWOOD, the fourth lecturer, was born in London, England, July nineteenth, 1859, and completed his forty-ninth year in the summer when his lectures were prepared. He had taken his Bachelor of Arts degree from New York University when twenty-one, and graduated from the Theological Seminary of New Brunswick three years later. He went to Korea in 1885 and became, two years later, Professor of Chemistry in the Royal Hospital Medical College. In 1888 he became pastor of a mission church in Korea, which he still cares for. At the same time he has been President of the Board of Translators of the Korean Bible, author of a grammar and dictionary of the Korean language, and of many other works. The editor of this volume remained for some time in 1910 in the city of Seoul, the capital of Korea. Dr. Underwood

Horace G. Underwood, D.D., 1859–

Fourth Lecturer upon Deems Foundation

Principal of Mission Training School and Mission Pastor, Seoul, Korea

had been brought home from a visit to the seaside suffering from a most painful accident to his knee, and for days was unable, by reason of his suffering, to see visitors. I had the privilege of trying to take his place upon a Sunday, speaking through an interpreter to his large congregation, some hundreds of men and an equal number of women, separated by a partition higher than a man's head running lengthwise through the church. All, however, were in full view of the preacher as they sat in Oriental fashion on the floor, the women's great company being made more lively and interesting by the free movements accorded to children of all ages finding their way hither and thither through the multitude. When, on the last day of my stay in the capital, I was admitted to see Dr. Underwood, he talked with great clearness and force of his plans and hopes for the upbuilding of education in the Empire to which he had been giving a full quarter-century of his life.

No thought of a volume upon the religions of Eastern Asia was in the mind of Dr. Underwood when he came on a vacation, according to

custom, in the year 1908. At the urgent request of the Deems Lectureship Committee, Dr. Underwood prepared and delivered these lectures during his summer residence at University Heights, while many other duties besides authorship were devolving upon him. He announces in beginning:

It is the purpose of these lectures to study the religions and practices of the peoples of China, Japan, and Korea, in order to ascertain as far as possible what conceptions of God they hold.

It has seemed best to study first those religions that may in a peculiar way be classed as national: the Taoism of China, the Shintoism of Japan, and the Shamanism of Korea. We will then turn our attention to the two great cults found alike in all three countries, Buddhism and Confucianism. Lastly, we will contrast the theistic conceptions found in these with those that have been given us in the Bible.

In China, two religions only are indigenous. Confucianism and Taoism are alike developments of something prior to either.

The lecturer believes that their founders,

Confucius and Lao-tsze, may have lived contemporaneously, the latter being the older man, between five hundred and six hundred years before Christ.

Lao-tsze never expected to give a religion to the people of China, but later generations, with his philosophy as an alleged groundwork, have evolved a religion that contradicts his teachings at almost every point—a religion that has had a blighting influence upon all China.

In reference to Shintoism, Dr. Underwood holds:

The early religion of Japan was the sheerest polytheism nature-worship could offer. Letters were introduced into Japan in the third century A.D., and the oldest books are five hundred years later. Their myths are most of them rather puerile and not unlike our own fairy stories. The greater number of them are disgusting and obscene.

Shintoism attempted no interpretation of the universe as a whole. It conceived of the origin of the country and people of Japan as due to the direct creative energy of the gods.

Certain features of this unique ethnic faith command our admiration: first, the intense spirit of loyalty and patriotism; second, an intense love, which partakes of the nature of worship, for their beautiful islands. A third, and best point of Shinto, is the concept of man partaking of divine nature; but their vision of the Deity was clouded with sensuality and materialism, and therefore low and degrading.

The Shamanism, or nature-worship of Korea, which seems to be indigenous, although very largely affected by the doctrine and practices of Buddhism, has been developed along its own lines. There is no organized priesthood. The temples or shrines are mutually independent. The purest religious notion which the Korean to-day possesses is the belief in Hananim—a being entirely unconnected with imported cults. The name is compounded of the words *sky* and *master*. The Koreans consider this being to be the supreme ruler, separated from and outside the circle of the various spirits and demons that invest all nature. If you talk with a Korean about Hananim, he will acknowledge his supremacy. But his

vision has become so beclouded with the swarms of deities which he has made for himself, and his time so absorbed in efforts to free himself from evils which may come, that he has none left to spare for the Great God.

Dr. Underwood may claim to speak with authority as to the hold of Confucianism in his own country. He says:

Ancestral worship in Korea may be said to be a miniature copy of that in China, not in the sense of containing less of its ethical and spiritual contents, but in being more meagre in ceremonial and rite.

A Korean gentleman of high education, writing of Confucianism, sums up with these words: "A system of ethics yielding the fruit of agnosticism, selfishness, arrogance, despotism, degradation of woman, cannot be pronounced a good one. If other countries can make a better use of it, Korea is, or ought to be, willing enough to part with it—the sooner the better."

A single quotation from Dr. Underwood is here given, which speaks of the characteristics of Buddhism within his own observation:

Buddhism, not being called upon in Korea to meet a firmly established native worship, and, in fact, having aim solely to supply the deficiencies of the two existing religions (Shamanism and Confucianism), the extremes to which eclecticism has led elsewhere have not been so pronouncedly manifest here. As a consequence, there is perhaps less irreverence, and the religious instinct is more easily awakened, than in China.

Upon the last page but one of his volume, the lecturer says of the Korean as he has studied him for twenty-five years:

When he, standing by his simple altars, where with neither image nor spirit tablet his fathers have for generations worshipped the God of Heaven, learns that God is a spirit and that they who worship him must do so in spirit and in truth, he believes this God is the God of his fathers. When he peruses his oldest histories and reads that his most ancient king, Tangun, had built an altar in Kangwha and there worshipped his "Father God, the Creator," he is more than ready to say, "This, and no other, shall be our God."

Sir William Mitchell Ramsay, D.D., 1851–

Fifth Lecturer upon Deems Foundation

Professor of Humanity, Aberdeen University, Scotland

V

SIR WILLIAM MITCHELL RAMSAY

THE fifth lecturer, William Mitchell Ramsay, born in Glasgow March fifteenth, 1851, was in his sixtieth year when he delivered the Deems Lectures in November, 1910. He studied at the Universities of Aberdeen, Oxford, and Göttingen. Appointed by Oxford a traveling student in 1880, he traveled widely the next ten years, until 1891, in Asiatic Turkey. At subsequent dates he again traveled in that region for almost as long a time. He was professor of Humanity in Aberdeen for twenty-five years, from 1886 till 1911. He was knighted by the British Government in 1906. He is the author of some ten or twelve volumes bearing upon the times of the New Testament, and especially upon the life and teachings of the Apostle Paul. His residence at this time is in the city of Edinburgh. The volume of his lectures upon the Deems Foundation is published

by Hodder & Stoughton in New York, London, and Toronto.

No volume of lectures upon the Deems Foundation is likely to interest the general reader more than the book of Sir William Ramsay. When the agreement was first made for these lectures, the title discussed between Sir William Ramsay and Dr. John H. MacCracken, who visited Aberdeen, Scotland, to secure his consent to lecture, was "Saint Paul's Philosophy." The published title is "The Teaching of Paul in Terms of the Present Day." Why the latter title is preferred by the author will appear at once to the reader in the very few sentences which will be quoted from this volume of over four hundred pages.

Paul has left us no formal statement of his religious-philosophical position. . . . Yet every statement which he makes in any of his letters expresses the judgment of a man who had thought out for himself a certain system of philosophy and religion. . . . His position was settled and his system was already completed before he was finally ordered to go forth unto the Gentiles. . . . No develop-

ment in the religious position of Paul can be traced in his letters. . . . The letters to the Ephesians or Colossians, who were trained and practised in Christian thought, are more philosophical and mystic in language than the Corinthian letter; yet in all his letters the same philosophy, the same religion, and the same mysticism lie below the surface.

What are the axioms on which Paul builds up his philosophy? They are two, and of these two the second is merely the complete statement of what is involved in the first. . . . When you say that God is, your axiom is useless if the God whose existence you assert is not the true and real God. . . . He does not try to prove these axioms; he boldly assumes them.

Error or sin is an enslavement of the mind. The divine nature is freedom. Freedom is the consciously chosen identification of one's own will with the will of God and with the order of nature through which that will expresses itself.

From the axiom that there is one personal God, the single self-existent and all-powerful reality, Paul's thought began. . . . Without

Him the attempt to think and to live is a rudderless drifting on a troubled sea. . . . The religion of Paul was definitely and absolutely inconsistent with the characteristic Oriental doctrine of pantheistic type. . . . God exists to make and to perfect the world. . . . Nothing is rightly understood except in its relation to that First Power. . . . From Him and through Him and to Him are all things. Anything that existed apart from Him would be an independent existence ever against Him, and therefore a negation of the truth that God is.

Faith is the force that raises man above all hesitation regarding the goodness of God. If the experience of life instils a doubt, as losses increase, as apparently purposeless and unmerited suffering intrudes itself all around, as friends depart and life grows grey in their absence, or if history appals with its crimes and massacres and the ruin of great civilizations, what is Paul's answer? The suffering, the evil, the disappointments, are a stage in the purpose of God.

The will of God is the soul of history. Such is the philosophic theory of Paul. . . . Paul is

the Apostle who most clearly regards human nature and history as progressive: but human history is very far from being a continuous record of progress. . . . Progress ceases because the nation no longer hears the Divine voice.

The counsel of God works itself out to its final end through the tangle and confusion of the mixed good and evil of human fortunes. This Hellenic and philosophic view [also expressed by Homer in his Iliad] is always found moderating and informing Paul's thought. . . . God's will is the principle or order which gives unity. . . . This order expresses itself as growth or development or evolution.

The highest generalization which science can reach is that the universe is a rational system; that true scientific knowledge is the comprehension of this system, and that the aim of life is to come into harmony with the order of nature. . . . There is nothing in this view which Paul would not fully and gladly accept as far as it goes, but he requires you to go much further. He insists upon the Personality which makes this order and expresses itself through this order.

The fundamental and ultimate truth, then, the first and the last, is that this process of growth is the real expression of the divine life and the divine power both within man and outside of man; and man is, or is intended to be, moving towards the union, that is, the reunion with God. If there is to be motion, there must be a force to produce the motion. . . . This force Paul calls faith. It is the compelling force of life. Without faith there can be no life and no movement towards truth and God. It is an intense and burning enthusiasm, inspired through overpowering belief in, and realization of, the nature of Jesus,—an enthusiasm which drives on the man in whose soul it reigns to live the life of Jesus. It exists potentially in all men. It is the divine element in man, recognizing, longing for, and striving to attain to the divine nature around man.

Neither in the above quotations from Sir William Ramsay, nor in his whole volume, does he aim to set forth the entire theology of Paul. His volume has as its first aim to state the philosophy of Paul. In the Table of Contents this is designated as "Part II: The

Thought of Paul." The remainder of the volume is given in the Contents as "Part I: Preparatory Questions" and "Part III: Subsidiary Questions." Indeed, there are portions of even Part II that might be placed under this third title.

Sir William Ramsay's discussion of the philosophy of Paul is hardly surpassed in clearness and suggestiveness by any other writer upon this subject.

VI

RUDOLF EUCKEN

Professor Rudolf Eucken, the sixth lecturer, was at the time of the delivery of his lectures, in 1913, in his sixty-seventh year, having been born in Germany, within less than fifty miles of the northeast coast of Holland and of the North Sea, on January fifth, 1846. He studied at Göttingen, where he took his doctorate in Philosophy, and at Berlin. When he was twenty-five years old he became Professor of Philosophy in Basle. After three years he accepted the chair of Philosophy in Jena, where he has now taught nearly forty years. The Nobel Prize in Literature was awarded him for the year 1908.

His publications in early life treated chiefly of the history of philosophy, but since 1900, chiefly of systematic philosophy. A recent list of his works includes some ten or twelve titles. The six lectures upon the Deems Foundation

Rudolf Eucken, D.D., 1846–

Sixth Lecturer upon Deems Foundation

Professor of Philosophy, University of Jena, Germany

were published, soon after their delivery, by G. P. Putnam's Sons, New York and London, filling not quite one hundred and twenty pages.

The following summary of Professor Eucken's published lectures is made up almost entirely of quotations from the printed volume. It may be noted in this connection that to enjoy and to comprehend the writings of many a philosopher the reader needs first to acquire the particular vocabulary of the writer. Although the present lectures are less technical in language than some of the writings of Professor Eucken, the popular reader should assure himself that he has learned the particular sense in which certain words are employed by the author, as, for example, the word "spiritual" in the first paragraph, in the phrase "the spiritual condition of man."

Certain tendencies of contemporary thought tend to dethrone morality from the unique position it has enjoyed. The mechanical deterministic view of the world raises the question whether right and duty are of the essence of reality. It becomes necessary, therefore, to

reëxamine the bases of morality. We find these undeniable bases in the conscious experience of individuals. Something speaks in man which is not confined to his own interest and which forces him to judge his actions. Such judgment must inevitably influence both the action and the spiritual condition of man; in one direction it promotes, in another it represses.

Man's experience reveals to him heterogeneous elements. It deals first with the sense world, a collection of separate and non-cohesive elements. Then it reveals the fact that what was at first beside us and apart from us can be transferred to the soul without merging into it. Our own mind supplies the forms in which we shape our world. In science ideas gain a significance of their own, apart from the impressions of sense; they develop their own laws, and react with transforming power on what they have absorbed. Experience reveals a conflict between these objective and subjective worlds. The inner life, with all its distinct manifestations, can cope successfully with the outer world and its forcible inroads,

only by developing an inner realm which it extends to an independent world of its own. The antithesis between internal and external values which at first seemed to disintegrate life can be overcome if spiritual endeavor absorbs the object and brings it into reciprocal action with spiritual forces. With spiritual development at its highest, life does not fluctuate between the subjective and objective, but unites both in itself, brings them into reciprocal action, and develops one by means of the other.

In this tendency to subject everything to the operation of spiritual forces—to create and develop an inner world, we recognize a movement of the universe, a movement in which man is privileged to participate, but which he could never engender from out of his own nature. The recognition of such a movement completely changes the aspect of reality. The universe now seems to embrace two planes and to be rising, at least so far as humanity is concerned, from one plane to the other. A new light is cast on reality, which ceases to be a collection of separate and non-cohesive elements, and becomes capable of comprehensive opera-

tion and of self-concentration. What used to be considered of secondary importance is now of paramount value. This requires a reversion of the original order of things, a readjustment of the values of life. We have to acquire an essentially new life.

The requirements thus formulated lead to a system of ethics. Its fundamental doctrine is man's power to rise by free action to the highest plane of cosmic life, and to develop it with all the strength of his soul. This spiritual force working within us is at first chiefly appreciated as giving us more power over external realities. But as soon as the spiritual life acquires autonomy within us, we operate with the laws and powers inherent in the things themselves, we become indifferent to outer profit and success; a new depth of reality is opened up, we take possession of a world which exalts us far above all petty human considerations, yet which is not alien and unfamiliar to us, but is essentially our own life and being. Not only must the new world be recognized and taken possession of by the individual, but a new order of things valid for all

humanity must be created and triumphantly asserted against an entirely different order of things. The efforts of all humanity must supplement the visible world, to which we remain bound, by an invisible one, and must make of this invisible world the chief seat of human life. This transforms our life into a never-ending task, but also imparts to it an incomparable greatness.

It is evident that all these factors have laid the foundation for a system of ethics. That which gives us human beings our preëminence and constitutes our innermost essence is not to be gained without our own efforts, and pervades our life as a continuous task. We may call the morality arising thence, the Ethics of the Spiritual Life. The life of the spirit constitutes a new world as compared to the life which originally encompasses us in nature and society, and which though it contains certain processes of a spiritual character is yet fundamentally bound to the senses. In the new life the spiritual gains autonomy, becomes a comprehensive whole, and is able to cultivate its own individuality. It reveals a plane of

life essentially superior to that of nature. We experience an inner gradation, a spiritual world speaks within us, not as something alien, but in union with our own innermost being, as the depth of our own soul. The idea of duty is necessary in proportion to the consciousness and recognition of the difference between man as he is and the inner world which corresponds to his innermost being. Conflicts, inner discord, stagnation of life impel morality to seek close contact with religion. We see that man has in himself an ideal on which depends all the greatness and dignity of his life, but he cannot reach it unaided. Something seems to assert itself within him, without his being able to accomplish it. It is the essence of all deep religions, especially of Christianity, that a new life is created in man by a revelation of the Divine, by means of a direct union of the soul with God. This new life is held to be superior to the complexity of existing conditions, and is sure to triumph because it is founded in God.

August Karl Reischauer, D.D., 1879–

Seventh Lecturer upon Deems Foundation

Professor of Ethics and Philosophy, Meiji Gakuin, Tokyo, Japan

VII

AUGUST KARL REISCHAUER

THE seventh lecturer, August Karl Reischauer, was born in Jonesboro, Illinois, September fourth, 1879, and was therefore in his thirty-fourth year when he lectured upon the Deems Foundation, being the first of the lecturers who was not over forty years old. He studied at Hanover College, Indiana, and the McCormick Theological Seminary, Chicago; and after his ordination in 1905, went at once to Japan to teach Ethics and Philosophy in the mission college in the west part of the city of Tokyo, the school being called Meiji Academy, in honor of the Meiji era of the history of Japan, which was ushered in in the year 1868 by the abolition of the government of the Shoguns and the replacing in supreme power of the Mikado, who had for centuries been kept in subjection to the military Shogunate. He has published in Japan a catechism on Bud-

dhism of the Shin sect, or on the Buddhism of northern Asia, and a treatise on personal immortality. Dr. Reischauer's lectures on the Deems Foundation have not yet been published, since he did not return to Japan for some months after their delivery and requires considerable time for preparing the same for the press. No libraries outside of Japan contain more than a mere fraction of the Buddhist authorities from whose writings the material of these lectures was obtained.

The lecturer in his first lecture presented Buddhist Origins. In the second he traced the development of Primitive Buddhism into the Mahayana Buddhism, this form of Buddhism having the lead in Japan. He presented in his third lecture the historical development of Japanese Buddhism. His fourth lecture discussed the Buddhist Canon. In his fifth he sketched the Japanese Sects and their chief tenets. The closing lecture presented, in comparison with Buddhism, the strength of Christianity in Japan.

APPENDIX

The publishers of the several volumes of lectures upon the Deems Foundation are indicated in the following statement:

"Theism in the Light of Present Science and Philosophy," by James Iverach, M.A., D.D.: The Macmillan Company, New York and London.

"Theism," by Borden P. Bowne, D.D., Professor of Philosophy in Boston University: American Book Company, New York, Cincinnati and Chicago.

"Religions of Eastern Asia," by Horace Grant Underwood, D.D.: The Macmillan Company, New York.

"The Teaching of Paul in Terms of the Present Day," by Sir William Mitchell Ramsay, D.C.L.: Hodder & Stoughton, London, New York and Toronto.

"Ethics and Modern Thought—A Theory of their Relations," by Rudolf Eucken, Pro-

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fessor of Philosophy, University of Jena: G. P. Putnam's Sons, New York and London.

As noted elsewhere, the failure of the late Principal Fairbairn's health prevented the preparation of his lectures for the press. The lectures of Dr. A. K. Reischauer are to be published by the year 1916.

THE twelve volumes published by the Institute before the year 1900 are entirely out of print. A few copies of each of the first eight volumes, entitled "Christian Thought," are held by the Institute; also, a few copies of the book entitled "Christ and the Church," which was the twelfth and last volume before 1900. Any one of these volumes may be obtained, postpaid, by remitting one dollar to Institute of Christian Philosophy, University Heights, New York City.

The Institute will pay one dollar for each of a few copies of the ninth, tenth, and eleventh volumes of "Christian Thought," which it desires for its library.

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